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SERMON

The Second.

CHRISTIANITY AND MODERN JUDAISM DISCRIMINATED;

OR,

A VIEW OF THE LEADING

DIFFERENCES OF SENTIMENT

BETWEEN

CHRISTIANS AND JEWS:

DELIVERED AT

BURY STREET MEETING HOUSE,

FOR THE

INSTRUCTION OF THE JEWS.

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SERMON

The Second.

CHRISTIANITY AND MODERN JUDAISM DISCRIMINATED.

GEN. I. 4.

And God divided the light from the darkneſs.

THE glorious Majeſty of God appears manifeſtly impreſſed on the firſt page of theſe Holy Oracles. The book opens with the Creation of the Univerſe, deſcribed in a ſimple, comprehenſive, magnificent manner,—a manner which

announces the Creator himſelf to be the primary Author of the writing.

I take hold of the expreſſion of the text in an alluſive view. The general ſtyle of the Scripture, which frequently applies to knowledge and ignorance, truth and error, the emblem light and darkneſs, ſufficiently authorizes ſuch an alluſion.

There appears alſo a reſemblance between the dark chaos, created at firſt as the ſeed of the organized univerſe, and that gloomy ſtate of things in the ſpiritual world which was juſtly the conſequence of man's apoſtacy from God. The work of the Almighty alſo, in raiſing the children of Adam from their miſerable ſtate by his word, diſplays a glory and goodneſs ſimilar to that which appeared when God ſaid "Let "there be light, and there was light."

When this nobleſt material being "light" firſt exiſted, the Creator beheld his production with complacency; "God ſaw the light, that "it was good." It was, however, ſtrangely involved in the confuſed maſs of matter, and its native, orient, beauty obſcured. Another act of ſovereign power therefore followed, which is marked in the text, "and God divided the "light from the darkneſs."

Awful, deſolate, dreary, and aſtoniſhing is that chaos which opens to view, when we think of

of a world of human ſpirits fallen from God, involved in ignorance, error, and iniquity, overſhadowed with the incumbent cloud of Divine wrath. Bleſſed be God, he hath made a difference between the world of human ſinners and the loſt multitude of angels. They are wrapped up in the hopeleſs blackneſs of darkneſs; but among mankind ſome rays of light, leading to God, are every where ſcattered. Proceeding from the Word of God, and cheriſhed by impreſſions on the underſtanding and conſcience from his viſible works, this light bears witneſs for God, and invites man to repentance: but it ſhines in darkneſs, and the darkneſs mingles itſelf with the light, baffles its energy, abſorbs its luſtre, impriſons it in unrighteouſneſs.

In a condition ſo awful, but, bleſſed be the God of their fathers, not abſolutely excluſive of hope, Chriſtians behold the preſent Jewiſh people; and, therefore, their bowels of compaſſion are moved towards them. That they poſſeſs ſome knowledge of divine truth we deny not. The extent of that knowledge a reverend Father hath, in the preceding diſcourſe, candidly and ably repreſented. This view of things, however, while it excites our wonder, increaſes our concern. We are grieved to ſee an unhappy people ſinning againſt ſo much admitted light; and our indignation is rouſed, not merely againſt the

the ſubjects of this error and rebellion, but againſt the Infernal Deceiver, the Author of deluſion, the ſacrilegious Perverter of the truth, and of the right ways of the Lord. At the ſight of ſacred truth abuſed, and of immortal ſouls deceived and led captive, our ſouls are ſet on fire; we feel the riſing enmity which the original promiſe announces; and, while no hope is entertained for the author of evil, we wiſh to alarm and reſcue his deluded captives, by putting energy into the truths they acknowledge, and by disjoining theſe truths from the uncongenial maſs of error, wherewith they have been loaded and contaminated.

With deſigns of this nature, in the confidence of immutable and unconquerable truth, and longing for the emanation of thoſe beams from God, the Father of lights, which ſooner or later ſhall victoriouſly irradiate the benighted children of Abraham, I proceed to remark,

First, That the primary error of Modern Judaiſm, and the ſource of all the reſt, an error common to it with every other ſyſtem of falſe religion, conſiſts in a miſapprehenſion of the nature of the true God; and may be defined, "A want of right views of God in his per-" fections and government, as bearing relation " to moral agents and their conduct;" or, to uſe

uſe one comprehenſive ſcriptural word, the want of juſt views of "the holineſs of God."

We would entertain lively hope of our Jewiſh Brethren, if their mouths were once filled with the complaint, recorded in one of their ſacred books, "Surely I am more brutiſh than man—"I neither learned wiſdom, nor have the know-"ledge of the holy." The perſon who ſo complained had conſidered attentively the viſible works of God, and had derived from them ſome ideas of Divine power, wiſdom, and goodneſs. This is evident from his emphatical queſtions, "Who hath aſcended up into heaven and de-"ſcended? Who hath gathered the wind in "his fiſts? Who hath bound the waters in a "garment? Who hath eſtabliſhed all the ends "of the earth?" But he knew there were views of the glory of Jehovah of a higher order, and to which, through the carnality of his mind, he had ſcarcely at all penetrated.

In the model of ſeraphic worſhip which Iſaiah records, the epithet "holy" is thrice loudly proclaimed; and, in numberleſs paſſages, Jehovah is denominated "the Holy One of Iſrael." We are convinced, that if the Jews were ſufficiently attentive to thoſe Divine Perfections which belong to the awful Judge of the univerſe, and which render him "glorious in holineſs," they would

would find no reſt for the ſoles of their feet in the bleak regions of Phariſaical righteouſneſs.

The Holineſs of God, in its large meaning, includes the whole aſſemblage of Divine excellencies, which he manifeſts in his government of intelligent, reſponſible creatures, ſuch as are the immortal ſouls of men.

They who are well inſtructed on this ſubject will give their ready aſſent to the following truths; in briefly rehearſing which I muſt requeſt the patience, candour, and attention of my readers, eſpecially of the Jews.

The Holineſs of God is *eſſential* to Him: it originates in his very being. This idea is ſuggeſted by Moſes, when he ſays, "The Lord thy "God *is* a conſuming fire, a very jealous God." God ſees and embraces his own beauty, with a neceſſary complacency. He, therefore, loves his own image upon the ſoul of man, and hates the image of the Devil. The Holineſs of God is his very ſelf. Compare Amos vi. 8. with Pſ. lxxxix. 35. and Malachi ii. 11.

It follows hence, that the Holineſs of God is immenſe, and unſearchably great. Every thing in God is infinite; but, in a comparative view, infinity belongs chiefly to thoſe things which, in the aſſemblage of Divine excellencies, are moſt eminent and reſplendent.

We

We therefore aſſert farther, that the Holineſs of God is the primary glory of his nature; for it includes the immenſe *beauty of the Godhead*, which God beholds in himſelf: it includes God's tranſcendent delight in his own beauty: it includes his love of his own reſemblance in created beings, and his boundleſs hatred of evil.

In conſequence of theſe things, it is evident that "the Holineſs of God" riſes far above his regard to the *natural good*, and the *mere happineſs* of his creatures. He condeſcends, indeed, to regard with complacency, the enjoyments and pleaſures even of irrational creatures. But though "he giveth to the beaſt his food," in a comparative view "he delighteth not in the "ſtrength of the horſe; he taketh not pleaſure "in the legs of a man. Jehovah taketh pleaſure "in them that fear him."

And when the natural good, or happineſs of any created being, becomes inconſiſtent with the glory of Divine Holineſs, he will make a ſacrifice of that good or happineſs. His infinite Holineſs gives riſe to the puniſhment of evil. And this puniſhment, which flows from the holy nature of God, is indiſpenſible, and, in ſome reſpects, infinite; becauſe God cannot appear otherwiſe than as becomes the Holy One, the infinitely pure and righteous Judge of all the earth.

It is therefore evident, that if it pleaſe God to exerciſe mercy towards ſinful creatures, that mercy muſt be diſplayed in a *holy manner*. Nothing can ſet aſide the eſſential holineſs of Deity. This immenſe pure glory of the Godhead doth not, indeed, ſhut up the fountain of Divine compaſſion and love: in ſome reſpects it is the very fountain and original ſource of that compaſſion. But, undoubtedly, the eſſential Holineſs of God regulates, and gives a colouring to, the diſplay of mercy. The eſſential name "Jehovah, Jehovah, precedes in order the titles "merciful and gracious." Exod. xxxiv. 6, 7. The name "I AM THAT I AM" was held forth to the diſtreſſed Iſraelites as the primary ſpring of their longed-for deliverance.

Once more; the Holineſs of God conſtitutes his all-ſufficiency for giving happineſs to rational beings. *They* cannot be made happy by the mere creation of worlds for their benefit. The Holy One himſelf, revealed to them in his immenſe beauty and love, is their only poſſible portion, their exceeding joy.

All theſe things it was neceſſary that I ſhould mention, that my fellow ſinners of the Jewiſh nation, whom I tenderly pity and love, may ſee where their miſtakes begin. Their views of the Holineſs of God are defective and falſe: hence ariſes an endleſs train of fatal errors.

Here

Here I enter my firſt appeal to the conſciences of the Jewiſh people. Is it your practice to meditate frequently, and with delight, on the infinite holineſs of God? Are you acquainted with feelings like thoſe of Abraham, when he ſaid, "Let not the Lord be angry—Behold, I have "taken upon me to ſpeak unto the Lord, who "am but duſt and aſhes;" or of Moſes, when God ſaid to him, "Thou canſt not ſee my face, "for there ſhall no man ſee me and live;" or of Iſaiah, when he cried out, "Woe is me, for I "am undone, for I am a man of unclean lips "—for mine eyes have ſeen the King, the "Lord of Hoſts." Do the teachers of the ſynagogue clearly and ſolemnly inculcate theſe truths? In what modern Jewiſh book is there a vivid repreſentation of the Holineſs of God.

The truths which I have ſtated reſpecting the moral perfections of Deity, are the dictates of ſound reaſon: they are ſuppoſed, illuſtrated, and confirmed, in the Old Teſtament Scriptures.

To neglect or deny them is to do violence to the light of reaſon, and to rebel againſt the voice of God. And it is in conſequence of this that,

SECONDLY, the Jews are greatly miſtaken reſpecting the Moral Law of God, and the deſign of its being republiſhed by Moſes.

From views of the glorious Holineſs of the Lawgiver ariſe proper ideas of the ſublime ſpirituality, the extenſive demands, the immutable and immenſe obligations of the law of God. Hence we are led to juſt ſentiments reſpecting that ſupreme love to God, accompanied with fear and confidence, which is the ſubſtance of our duty to Him; and reſpecting that ſpiritual, enlarged, and operative, affection wherewith we are bound to embrace our fellow creatures. That the demands of the law may be fulfilled, the heart ought to burn with continual flames of ſeraphic affection towards God, and ſhould diffuſe all around an odour of benevolence ſweeter than all the ſpices and perfumes of Arabia. The ſmalleſt abatement or deviation, and much more the ſlighteſt taint of inward impurity or enmity, muſt immediately offend the glorious eyes of Jehovah, and bring condemnation on the tranſgreſſor. And the obligations whereby we are bound to yield this perfect and angelic obedience to the Moſt High, are obligations of an infinite and unalterable kind; becauſe they ariſe from the immenſe excellency and glory of Him with whom we have to do.

It follows from theſe ſelf-evident truths, that the very publication of the law from Mount Sinai implied a ſtate of diſobedience and apoſtacy, on the part of the people to whom the revelation

was

was given; for otherwiſe it would have been perfectly unneceſſary. This is farther manifeſt from the aſpect of the whole tremendous ſcene, and from its impreſſion on the Iſraelites. Jehovah did not reveal from that mountain the ſmiles of love ſuited to his obedient and pure creatures, nor did Moſes and the Iſraelites ſtand before him joyful and undiſmayed, like ſo many angels. No: there was guilt and impurity; God frowned majeſtic, they trembled as criminals before Him.

Here we diſcover the firſt end of the publication of the law, namely, to convince of diſobedience, and to alarm with the dread of puniſhment.

But alas! the Enemy of ſouls takes advantage of the ſelf-righteous ſpirit of the Jews, and leads them into fatal error. They turn away their eyes from the ſplendour of Infinite Purity, and think of the Holy government of Jehovah as though He were on a level with earthly rulers, who have no inſpection of the heart, and muſt content themſelves with the exterior obedience of their ſubjects. The Jews imagine, that, by publiſhing the law from Mount Sinai, God deſigned to aſſiſt them in their proud attempts to juſtify themſelves before him by their own obedience. They forget the terrible thunderings of that moun-

mountain, the terrific ſound of the trumpet and voice of words, which overpowered their forefathers with the dread belonging to criminals, and, for a time, laid proſtrate in the duſt their lofty ideas of themſelves and their own righteouſneſs.

THIRDLY. The God of glory coming near to his ancient people impreſſed them indeed with his unutterable Majeſty, and cauſed them to lye low before him: but he deſigned not to cruſh them under his feet, and to leave them in the gloom of deſpair. "He loved the people."

Moſes, therefore, was called into the Mount, and was detained there for a long time. And a ſyſtem of ceremonial ordinances was there revealed to him, ſuited, as means in the hand of the Spirit, to convey relief to the wounded conſcience, and to throw additional light on the promiſes of ſalvation by the Meſſiah, which, ever ſince the fall of Adam, had been handed down from generation to generation.

We honour the Jews for their reſpect to theſe holy inſtitutions of the Moſt High; but we cannot ſufficiently deplore their perverſeneſs, in loſing ſight of the high and gracious deſign for which theſe bloody rites were appointed.

Verily ye are guilty in this point, ye children of Abraham. You and your fathers have become

like

like the Heathen, in ſuppoſing that Divine Anger may be *really appeaſed* by the blood of bulls and goats; and that the ſinner condemned by the moral law may juſtify himſelf by ceremonial obſervances. Why have you ſo darkened the luſtre of the purity of your God, and debaſed the majeſty of his dread tribunal! He was holding forth, under theſe ſhadowy forms, *the ſubſtantial and ſublime atonement*, which his wiſdom and love had prepared in the glorious Meſſiah.

Your fathers ſuffered ſeverely for this folly. Conſcience would not be bribed to ſilence by all the pomp of the temple ſacrifices, when offered without faith in the promiſed Meſſiah. Conſcience brake looſe from ſuch reſtraints as theſe; it roared like a lion in their boſoms; it demanded nobler blood; it prompted the reſtleſs ſinner to ſay, "Shall I give the fruit of my "body for the ſin of my ſoul?" They who obſtinately turned away from God's Meſſiah, and the ranſom promiſed in him, ſought peace of conſcience, in vain, by the horrid murder of their infants; till the God of Jeruſalem pronounced the ſtern decree of juſtice, "They "ſhall bury in Tophet, till there be no place to "bury." Jer. xix.

FOURTHLY.

FOURTHLY. Permit us, ye children of Abraham, influenced by love to your precious ſouls, to ſpeak plainly, and to ſtate the controverſy between you and us clearly.

You have loſt ſight of the infinite Holineſs of God; and therefore you perceive not the *true ſtate and infinite wants of a ſinner*. A ſinner, a child of fallen Adam, whether Jew or Gentile, is a being ſeparated from God, excluded from the enjoyment of the ſupreme good, driven out from paradiſe, debarred by the flaming ſword from the tree of life; he is accurſed of God, and, devoted to puniſhment, he haſtens through the miſeries of a ſhort life to an awful appearance at the tribunal of God, and to the ever-enduring woes of that place of torment of which the horrible Tophet, where infants were ſacrificed, exhibited a dreadful emblem.

Such is the condition of every ſinner, as a ſinner. Thus he lies expoſed and helpleſs; unleſs, either God ſhould ceaſe to be holy, or an atonement be found worthy to be accepted by Him who is "glorious in holineſs, fearful in "praiſes, a conſuming fire, the Judge of the "whole earth."

FIFTHLY. The bleſſed Majeſty of heaven comes down to us, and comes near us, for our relief

relief from theſe terrible circumſtances, *in the ſacred Oracles, the Scriptures of Truth.*

Turning our thoughts to this part of the controverſy we are reminded of that veneration, mixed with compaſſion, which is due to the houſe of Iſrael. Knowing the precioufneſs of theſe Scriptures, in which we learn by experience that we have eternal life, we venerate the people from among whom the ſacred veſſels of inſpiration were ſelected, and who have been the faithful depoſitaries and guardians of the word of life. Their continued adherence to theſe holy books is one of the tokens, whereby we know that our God ſhall yet raiſe them to the true and ſaving underſtanding of his Oracles.

We view them, therefore, with compaſſion, groping in darkneſs amidſt ſuch reſplendent light. And we are here obliged to trace the conſequences of their criminal inattention to the holy attributes of Deity.

It is owing to this cauſe that the Jews perceive not the *infinite diſtinction* between the inſpired words of Jehovah, and the low productions of the polluted underſtanding of man. They ſhould tremble at the thoughts of bringing down the Holy Oracles of God to the level of the Talmud, or any compoſition of uninſpired mortals. "What is the chaff to the wheat? Is

" not my word as a fire, ſaith Jehovah, and as a " hammer that breaketh the rock in pieces."

The higheſt evidence of the Divinity of the Scriptures ariſes from *that impreſſion of the infinite Holineſs and Majeſty of God* which is univerſally diffuſed over them. But this evidence the Jews ſeem not at all to perceive.

A revelation from God, adapted to the relief of apoſtate creatures, cannot conſiſt of a ſeries of doubtful quibbles, the knowledge of which depends on a nice inveſtigation of the genius of a particular language. Its grand lines muſt be prominent, and obvious to every ſerious reader. Such it muſt be as to the letter of the truths revealed. Yet theſe truths may be expected to be ſo ſublime, and ſo full of ſpiritual glory, that Divine teaching and light muſt be neceſſary to raiſe the mind of a fallen creature to the true and lively perception of them.

Such are the properties of Divine revelation, in our view: it is at once plain and myſterious; clear and plain to every capacity in the letter and leading truths; but ſecret and hidden in its ſpiritual glory, until God himſelf " opens the " eyes of the blind ſinner, that he may behold " marvellous things out of his law." There would be an end, at once, to an immenſe number of ſophiſtical objections againſt the truth, if our Jewiſh

Jewiſh Brethren were duly to attend to theſe obvious ideas of the nature and genius of Divine revelation.

SIXTHLY. What then is the chief ſubject contained in the Holy Scriptures, the great burden of Divine revelation, the corner-ſtone of the truth made known by Moſes and the Prophets? What is it?

The doctrine concerning the Meſſiah.

Here opens to us the grand queſtion in this controverſy between Chriſtians and Jews. And here, on the part of the Jews, we are obliged, with ſorrow of heart, to mark the conſequences of their being eſtranged from the knowledge of the glorious holineſs of Jehovah.

From the beginning to the end of the Old Teſtament Scriptures, the Meſſiah is held up as the grand pledge and diſplay of the infinite mercy and love of God towards miſerable ſinners. And when we view the glories of the Holy One, and the alarming condition of the objects of his wrath, it is ſelf-evident that nothing leſs than an immenſity of love, bringing into the plan of ſalvation the whole treaſures of Divine Wiſdom, Power, and All-ſufficiency, can be of avail for our relief. With joy, therefore, we ſeize the promiſe of the Meſſiah, and perceive through this medium the bowels of Jehovah melting over a world

of ſinners with unutterable compaſſion. There we ſtand aſtoniſhed, while "all the goodneſs of "the Moſt High paſſes before us." And coming down from this delightful Mount, we cannot but wonder and complain at the low, contracted, and worldly ideas of the love of God which the unhappy Jews diſcover in their ſentiments concerning the Meſſiah.

What is the Meſſiah to do? God, who knows the forlorn ſtate of a world of ſinners, promiſes him as our Deliverer. What then muſt he do? His work muſt meet the grand lines of the miſery of our fallen ſtate. We are the captives of Satan, who hath ſeduced us, who hath impreſſed his hateful image upon us, and who comes againſt us armed with the charges of our guilt, and with the denunciations of the law of God. The infinite Holineſs of Jehovah is againſt us, his countenance frowns, his voice thunders, his throne flaſhes with indignation over us; calamity overtakes us; Death ſhakes his dart, Eternity opens, Hell gapes all ghaſtly and tremendous before us. *It is thy work, bleſſed Meſſiah, to reſcue us from the jaws of deſtruction, to pacify Divine wrath, and to place us in heaven under the ſmiles of Jehovah's favour and love!*

But how ſhall this be done? The promiſes of the Meſſiah anſwer: the figures of the Levi-

tical

tical ſervice give the anſwer: the prophecies, the high-coloured paintings of inſpired prediction, exhibit the anſwer. "He ſhall bruiſe the "head of the accuſing ſerpent; He ſhall remove "the curſe, and procure the bleſſing; He ſhall "take the place of the guilty; He ſhall be a "victim in their ſtead; He ſhall ſuffer, his "ſoul ſhall travail as in birth; His hands and "feet ſhall be pierced; He ſhall make reconci-"liation for iniquity; He ſhall bring in ever-"laſting righteouſneſs; He ſhall reign over his "ranſomed people in the heaven of heavens for "ever and ever."

Such, if we believe Moſes and the Prophets, is the work of the Meſſiah. But who is he that can perform ſuch things as theſe? Shall the deliverer be an angel? The entire hoſts of holy angels in heaven are too poor to furniſh the ranſom of one ſinner: they cannot meet the demands of an infinitely Holy God for one tranſgreſſion. Beſides the tranſgreſſors are human beings: their ſurety and ſubſtitute muſt be man; he muſt be "the ſeed of "the woman, the ſeed of Abraham, the ſon "of David." And ſhall one mere man do that which all the angels of heaven could not do? The Promiſes, the Prophecies, reſolve this infinite difficulty. The demands of Divine Juſtice extend

extend to a ranſom of immenſe dignity and value. "I have found that ranſom, ſaith Jehovah." The deliverer, the ſufferer, the ſubſtituted victim, ſhall be Immanuel, God in human nature, Jehovah.

Here the bleſſed angels bow down their aſtoniſhed heads; here the wicked ſpirits of hell ſtand appalled, diſmayed. But the Jews, in harmony with Socinians, Mahometans, and other heretics, cavil; they wiſh to get rid of that truth without which nothing can remain for ſinners but everlaſting deſpair. The Scriptures teſtify that Jehovah is One. The ſame Scriptures teſtify, that One, who is Jehovah, ſends, as an angel, as a deliverer, another, who is alſo Jehovah. They teſtify, that One, who is God, ſaith to another, "Awake, O ſword, againſt my "Shepherd, againſt the man who is my fellow; "Sit thou at my right hand; Thy throne, O "God, is for ever and ever."

And what is the objection to this truth? It is myſterious, it ſeems incredible. Is this ſtrange, that the deliverance of ſinners, under the government of a holy God, ſhould be accompliſhed in a myſterious manner? Or, that the nature of that God ſhould be unſearchable, whoſe leaſt footſteps, even in the creation of one atom of duſt, I, a blind atom, cannot trace?

SEVENTHLY. I have ſtated the true prophetic doctrine concerning the Meſſiah. For the truth of the ſtatement I appeal not to this or that ſingle ſentence or word, but to the whole maſs of theſe inſpired Writings, to every book which they contain, and to the prominent lines of each particular book. Particular prophecies will be hereafter conſidered.

We are advancing to the moſt momentous part of the whole controverſy. We are in poſſeſſion of a clear delineation of the Meſſiah's character, furniſhed to us by Moſes and the Prophets; and we are to apply this criterion *to try the pretenſions of One, who hath claimed to be the very Meſſiah*, and whoſe claim hath been ſupported in a manner which the Jews themſelves muſt acknowledge very ſtriking, ſingular, and awful. Let the Jews who now read lift up their ſouls to the God of their fathers, beſeeching him to enable them to lay aſide prejudice and paſſion, and, judging for eternity, to judge righteous judgment. And to ſuch a prayer let the heart of every Chriſtian ſay, Amen.

But here—"my belly trembles, my lips quiver, rottenneſs enters into my bones, and I tremble in myſelf"—at the thoughts of ſeeming to ſit in judgment on the character of Him, at whoſe tribunal I ſhall ſhortly appear; whoſe Divine

Divine Majeſty ſhines before me, abaſes, overwhelms, reduces me to nothing. Muſt I enter into controverſy whether He is an impoſtor, whom I feel to be God, whoſe love embraces and delights me, and ſhall be my everlaſting heaven?

Jeſus, thou Son of David, thou Son of the living God, be thou witneſs, and ye holy angels of Jehovah be ye witneſſes, that, whatever methods of perſuaſion I uſe for the ſake of others in what they account matter of controverſy, in my own breaſt there is no heſitation, no ſhadow of doubt! I ſee the truth, I feel its glory; Jeſus who was crucified is my Lord and my God. Let his love be ſtronger in me than death—let me follow, if called to it, the ſteps of the martyr * who ſaid—ερως ερως εσαυρωται—"my Love "was crucified."

The difference of ſentiment between Chriſtians and Jews concerning Jeſus of Nazareth, is, indeed, great as the ſea.

We believe that he is the Meſſiah, the Son of God. We believe this, becauſe we perceive an exact, an inimitable, correſpondence between his character and the Meſſiah of the Prophets; and becauſe we find in him thoſe treaſures of ſalvation which ſupply the infinite wants of guilty, periſhing, ſouls.

* Ignatius.

Having

Having contemplated the infinite Holineſs of the Judge of the world, we come forward with humble awe to conſider the character of the holy Jeſus; and immediately we perceive in him that ſurpaſſing moral beauty, and that captivating tenderneſs of love to the church which, in the forty-fifth Pſalm, and in the ſtill bolder figures of Solomon's Song, characterize the Meſſiah. The ſacred graces of his human nature engage our attention; his exalted wiſdom, faith, heavenlineſs, love of God, his humility, gentleneſs, compaſſion, and beneficence, preſent before us human nature reſtored to more than its original rectitude; they exhibit, in unexampled ſtrength, that purity which the law demands, and which delights the holy eyes of Jehovah. Fixed in this contemplation, we deſcend ſtill deeper into the myſtery, and, under the cloud of poverty, contempt, and ſorrow, diſcern ſtill richer glories. We ſee him, who knew no ſin, ſuffering for others, and groaning under the overwhelming preſſure of guilt, from the infinite tranſgreſſions of a world of ſinners. As he advances into the deep waters our admiration and faith increaſe, till we are quite overpowered with his ſufferings, glory, and love. In the meanwhile, we behold him ſtrewing his ſuffering path with the marks of royal dignity and bounty, the

pledges of his mercy and compaſſion. But our views terminate in nothing human. Through the veil of fleſh we perceive the eternal Godhead, emitting its peculiar, ſparkling, rays. He is God manifeſted in the fleſh. In him human ſuffering and obedience are lifted up to infinite dignity, are enriched with the gems of the crown of Deity, are ſtamped with the immenſe value of God Incarnate. When, in the light of theſe ideas, we ſurvey that bloody ſweat which marked the agonizing of his ſoul in the garden of Gethſemane, and hear from the croſs his complaint of inward anguiſh under Divine wrath, the ſacrifice appears complete, the ranſom is full for eternity, we ſeize everlaſting life, and each believer pronounces thus, "God forbid that I "ſhould glory, ſave in the croſs of the Lord "Jeſus Chriſt."

The views of his reſurrection, his aſcenſion into glory, and his coming as the Judge of the univerſe, make our triumph perfect, boundleſs, eternal.

But, alas! theſe things were not underſtood by the ancient Jews: *They looked at this wonderful object through a falſe and vitiated medium.*

They did not conſider the glorious attributes of Jehovah; therefore, they felt not their own miſery and guilt, therefore the falſe glories of this

this world dazzled their eyes. They ſighed for a worldly paradiſe, and fabricated in their imagination a Meſſiah who would indulge, inſtead of extirpating, their pride and all their ſinful luſts. And when Jeſus, the Meſſiah of God, paſſed before their eyes, they acted towards him as the Prophets had predicted they would do: "He "hath no form nor comelineſs—we hid, as it "were, our faces from him—he was deſpiſed, "and we eſteemed him not."

We are aſtoniſhed at that inſenſibility which remained proof againſt ſuch a diſplay of all poſſible human excellence: we are aſhamed of the depravity of our degraded nature, which could prefer to the Holy Jeſus the carnal and baſe idea of an earthly conqueror: we ſhrink back with horror from blaſphemies pointed, with impotent fury, againſt him who is "God over all bleſſed "for ever." I will not enter farther into that cloudy abyſs of iniquity and wrath, in which the poſterity of theſe unhappy men have ſo long, and ſo tamely, remained. Rather, I will call aloud to them to come forth into the marvellous light of Jehovah; I will rather cry to Heaven for that power which at the day of Pentecoſt pierced the enemies of Jeſus, that power which in a moment ſubdued the haughty Phariſee, in his way to the ſcene of perſecution and

blood at Damaſcus. We long to ſee that profound repentance, which ſhall take place when the ancient prediction ſhall be largely accompliſhed: "I WILL POUR UPON THE HOUSE OF DAVID, AND "UPON THE INHABITANTS OF JERUSALEM, THE "SPIRIT OF GRACE AND SUPPLICATIONS, AND "THEY SHALL LOOK UPON ME WHOM THEY HAVE "PIERCED, AND THEY SHALL MOURN FOR HIM "AS ONE THAT MOURNETH FOR HIS ONLY SON, "AND SHALL BE IN BITTERNESS FOR HIM, AS "ONE THAT IS IN BITTERNESS FOR HIS FIRST-"BORN." Zech. xii. 10.

Such is the controverſy between Chriſtianity and Modern Judaiſm; a controverſy already decided in the Scriptures of Truth; but, to give power and ſolemnity to the deciſion, the glorious ſplendours of the Day of Judgment are haſtening to burſt upon the aſtoniſhed world.

It relates to ſuch points as the following: The Holy Perfections of Deity, The Moral Law, The Levitical Ceremonies, The Condition of fallen Man, The excluſive Authority of the inſpired Scriptures, The Moſaic and Prophetical Delineation of the Meſſiah, and The Fulfilment of that Delineation in *Jeſus of Nazareth*.

Other collateral articles of this controverſy, of high importance, might be in a ſimilar manner ſtated and illuſtrated.

Let

Let me, however, be permitted to employ a part of this diſcourſe in ſerious expoſtulation with the reader, whether his name and profeſſion be that of a Jew or of a Chriſtian.

Thou child of Abraham, learned or illiterate, rich or poor, man or woman, young or aged, come near to me, and give me leave to deal with thee as one rational being with another; my object is thy real benefit, and that with the angels of light I may rejoice over thee as a repenting, ſaved ſinner. Thy danger is great; thou art coming nearer every hour to that lofty precipice, far beneath under which rolls an ocean of fire; paſs over that ſteep into the unſeen world, and the univerſe cannot ſave thee. Through the mercy of God thou art yet on praying ground, and though, when thou beginneſt to read, much prejudice be upon thy mind, there is a Power which can bring thee to relent before this paper drops from thy hand.

Wilt thou not then, for once, aſſume the prerogative of a rational creature, and judge impartially for thyſelf in matters of eternal importance?

Reviewing the plain ſtatement of the truth relative to the tranſcendent holineſs, juſtice, power, and majeſty of Jehovah, the pure ſpirituality of his law, and thy condemnation as a ſinner before him,

him, what, O ſon or daughter of Abraham, haſt thou to anſwer thy conſcience? If thou trieſt to evade the light of ſuch truths, and to entertain other thoughts of God and thyſelf, this is only to imitate the fruitleſs efforts of our firſt guilty parents, Adam and Eve, who "hid themſelves from the preſence of the Lord God among the trees of the garden."

Thou believeſt that there is one God, the creator of heaven and earth, infinite in power, wiſdom, and goodneſs; and wilt thou remove from him the ſplendour of infinite purity? Wilt thou repreſent him to thyſelf as like the idol gods of the Heathen, a mean, unholy, unrighteous being; holy in heaven, but unholy upon earth; condemning the angels who ſinned, but cheriſhing in his boſom ſinners of the human race, without any real regard to the claims of juſtice and holineſs? Be aſſured, it is only for a moment, and while conſcience is aſleep, that ſuch monſtrous ideas of God can occupy thy mind. Remember the words of thy God in the fiftieth Pſalm: "Thou thoughteſt I was altogether ſuch an one as thyſelf: but I will reprove thee, and ſet thy ſins in order before thine eyes. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver."

Even

Even while the deluſion laſts, what are the effects of thy pretended commerce with a mean impure Deity? It leaves thee under the power of wicked luſts, a prey to every temptation; thy devotions are formal, dead, inſipid; thy heart is melancholy, a ſtranger to ſolid pleaſure; and thy countenance is fallen. An unholy God is a God of no excellency, he hath no ſweetneſs in himſelf, no living joy to communicate to others.

But, if thou ſayeſt I believe the holineſs, and juſtice, and infinite majeſty of my God, come, then, let us reaſon a little on that ground, "and "I will ſhew thee that I have yet to ſpeak on "God's behalf."

Thy thoughts are ſhut in from ſenſible objects, and from the opinions of men concerning thee; thy ſpirit is ſerious, and caſts a ſolemn look into the immenſe tract of endleſs duration; thou lookeſt up to the high and holy Judge of ſouls, thou art placed "under the eyes of his "glory;" haſt thou then a hope of everlaſting bleſſedneſs? On what foundation doth thy hope reſt?

Away with ſophiſtical quibbling! This is not a buſineſs to be tranſacted in jeſt. Doſt thou deſpair of heaven? Doſt thou hope for it? If thou hopeſt, what is thy warrant?

There

There are but three conceivable grounds of the hope of man, if the glorious perfections of the Judge of the world are at all kept in view: *The Meſſiah, perſonal obedience, ceremonial obſervances.*

The Jew cannot truſt in *the Meſſiah* for everlaſting bleſſedneſs; for his imagined Meſſiah is a mere, a ſinful man; he is a temporal deliverer; he poſſeſſes no redundant merit to be imparted to others; he ſuffers for no crimes: at this door, therefore, there is no hope.

Thou truſteſt, then, in thy *perſonal obedience.* Remember, I beſeech thee, before whom thou preſenteſt thy obedience; and conſider well what are the qualities of the obedience thou pleadeſt before him. Art thou indeed holy as the angels of heaven? Doth ſeraphic love to God and man burn in thy breaſt every moment? Doth it ſhine in thy countenance, and in all thy conduct? Come, thou earthly angel, let us look upon thee, let us learn from thee to keep the law of God.

Poor worm! it is not my deſign to inſult thee, but to rouſe thy conſcience, that, before it be too late, thou mayeſt know that "all thy righ-" teouſneſſes are as filthy rags," and that in the ſight of this holy God "no man living can be "juſtified." Iſaiah lxiv. Pſ. cxliii.

Thy

Thy laſt refuge remains to be examined, *ceremonial obſervances*. And that no advantage may be wanting, we will ſuppoſe thee at Jeruſalem, in poſſeſſion of a ſplendid temple, lineal and well-adorned prieſts, fat bullocks, goats, lambs, and rams of the breed of Baſhan. Remember, thy ſacrifices have no connection with the Meſſiah. Anſwer, then, the queſtions which reaſon, conſcience, God himſelf, put to thee: "Will "God eat the fleſh of bulls, or drink the blood "goats?" Shall the momentary ſufferings of a brute animal be an equivalent for eternal torments due to ſin? Shall the patience of a beaſt hold the place of the obedience of an angel? Shall eternal juſtice pronounce ſuch a deciſion? No: this is God's ſentence, "He that killeth an "ox is as if he ſlew a man; he that ſacrificeth a "lamb, as if he cut off a dog's neck; he that "offereth an oblation, as if he offered ſwine's "blood; he that burneth incenſe, as if he "bleſſed an idol." Iſaiah lxvi. 3.

Miſerable deſcendant of Abraham! thou poſſeſſeſt not the hope of eternal life, thou art in the pit of deſpair; thy proſpects for eternity cannot be worſe. Come, then, take one impartial look of Jeſus of Nazareth: if he is not an impoſtor, there is hope for thee in him, he is the refuge of a deſperate world. An impoſtor!

An impoſtor adorned with angelic irreproachable purity, approved by infinite Holineſs, emitting the beams of Divine majeſty and love! Return, repent, ye erring children of Abraham. Behold the Lamb of God, ſurvey a Divine ſacrifice of atonement—an everlaſting righteouſneſs—embrace, at laſt, the hope of eternal glory in the heavens.

"See that ye refuſe not him that ſpeaketh "from heaven." If ye do, what awaits each of you at the hour of death? A ſcene more ſolemn than that of trembling Sinai, blacker darkneſs, brighter flames, ſounds more terrific than that trumpet and that voice of words; an immortal ſoul abhorred by angels, renounced by Abraham, condemned by infinite purity, forſaken by immenſe compaſſion, torn in pieces by the Saviour of the world!

Thou who calleſt thyſelf a Chriſtian, weep over ſuch dangers of thy fellow creatures, cry mightily to God that ſuch miſeries may be prevented.

But take heed to thyſelf, leſt, naming the name of Chriſt, thou be found in the gall of bitterneſs and in the bond of iniquity. No Jew is *by nature* more an unbeliever than thou art. How was thy faith in Jeſus Chriſt produced? Is it the effect of thy own exertions, or of regenerating

rating grace? Haſt thou ſeen the holy Judge of the world? Haſt thou trembled before him? Haſt thou felt complacency in his awful glories? Haſt thou rejoiced in Chriſt Jeſus, as glorifying the juſtice, as well as diſplaying the love, of Jehovah? And doth the light of God's purity and love ſhine forth in thy ſpirit, converſation, and conduct, to the conviction of Gentiles and Jews?

"LOOK DOWN FROM HEAVEN, THOU GOD OF ABRA-
"HAM, AND BEHOLD FROM THE HABITATION OF THY HO-
"LINESS AND OF THY GLORY. WHERE IS THY ZEAL AND
"THY STRENGTH, THE SOUNDING OF THY BOWELS AND
"OF THY MERCIES TOWARDS THINE ISRAEL? WHY HAST
"THOU MADE THEM TO ERR FROM THY WAYS, AND
"HARDENED THEIR HEART FROM THY FEAR? OH, THAT
"THOU WOULDEST REND THE HEAVENS, THAT THOU
"WOULDEST COME DOWN, THAT THE MOUNTAINS MIGHT
"FLOW DOWN AT THY PRESENCE!" Iſa. lxiii. lxiv.

END OF SERMON II.

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